

THE BURMA NEWS



JULY, 1932

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THE BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.

Subscription Rates: Single Copy with postage, Rs. 2/6, \$0.75;

Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York.

Vol. XLV

Rangoon, Burma, July, 1932.

No. 7

After Many Years!

This is my first attempt for the News. I want to tell you of some of our vacation activities. Soon after school closed we all went to our Association which was held in one of our churches in the Myaungmya district. Meetings went off well and were held on the 19th, 20th and 21st of March. The attendance at the Association was reported as 3960. The number of baptisms reported is 902—573 from Christian families and 329 from heathen. I spent Easter at Thanat-choung where seventeen heathen were baptized. Two others who had asked for baptism were sick and were baptized later. The ordained pastor who had been invited for the baptism had not come by ten o'clock so one of the elders went with me to call another man. We went nine miles on the Prome road and one mile across the paddy fields in my "tin Lizzie" and called another ordained man. When we got back they examined the candidates and all were received. After the meeting they went to a pool about a mile away and the seventeen were baptized. This is the result of work carried on in this village by two of Miss Peterson's girls. There are others in the village that are interested. Later, I was invited to a baptism of seventeen heathen in a village on the Yandoon River but I could not go as I was sick. Later I had an invitation to go up to a large heathen village north-west of Pegu. Twenty

one had asked for baptism. We left home on a Friday morning at five o'clock and a little after seven, we reached Payathonzu, Thra Tha Hai Ko's village. They had breakfast ready and soon after the meal, Thra and his brother Thra E Zi went with us.

In about an hour we reached Wingabaw, driving right into the village up to the headman's house. We had a great reception from nearly all the dogs and children in the village. Soon after reaching the house, we had a royal reception from the people. We heard that most of those who had asked for baptism had gone to a wedding north of Pyinbongyi but expected to get back Saturday evening. We had a good number out to all our meetings while we were there. At the meeting on Saturday evening, there were only six of those who had asked for baptism. These six were examined and received. As we were in the rebel district, we invited the Karen military policemen of the out-post near there to come down to the meetings. At the sunrise prayer meeting we had fifteen of the police fully armed with a Karen officer. Just before we started the meeting, four more of those who wanted to be baptized came in to the village. We had a short service and then examined them and it was voted to receive them. How those men did sing! They sure enjoyed all the meetings and led the

singing with a vim. We also had two choirs for the Sunday services, one from Pegu and the other from Kyaiklat on the Moulmein railway. We also had two hymns sung by a choir of non-Christian girls from a village near by. They had learned to read Karen in this village in the past and had learned the hymns. We hope to have all of these girls baptized in the near future. As it was very hot during the day, we decided to have the sunrise meeting at six and then leave for a pool of water in the jungle two miles or more from the village. The heathen men who had guns of their own, went along with the soldiers taking their guns with them. On the way through the jungle another man came and asked for baptism. They had a cart for me so I could go and enjoy the sight with them. My cart had reached the pool and I had crossed over to where the people had gathered for a short service to examine the last man. We had just started the service when we were startled by hearing a shot fired, quickly followed by two more and then a moment later by a fourth. Some of us thought at first that we had run across some rebels. It seems that the non-Christians, when they got near the pool had seen a barking deer buck and had shot it. The last man was examined and then after a short service the eleven candidates were baptized.

After the baptism we returned to the village where we found a feast prepared for us. Thra E Zi preached at the ten o'clock service and then we formed the Wingabaw - Thayetkon church, with thirty-one members. They chose a young school teacher for their pastor and his wife as church clerk and treasurer. The other ten who had not returned we hope to baptize later when there will be water nearer the village. I have received a letter from the young pastor saying that not only the ten who had not returned but several more would be baptized later

on. On the same day we had the baptism in Wingabaw, our pastor at Okpon near Thanatchoung was ordained. Just before going to this baptism, I attended two ordinations and our Christian Endeavour Association in the Pegu plain. Four of us went in my Ford car as far as Tongyi and left the car there. We went down to the river and across to Kawa where we found a number of oxymobiles waiting for us. When we all got over and loaded, we started for a six mile torture ride. As we did not travel more than two or three miles an hour we were not in danger of exceeding the speed limit. When we reached the village, we found a fine dinner awaiting us and as you may imagine, we did our duty by it. The sunrise meeting was well attended by all both young and old. At the next meeting which lasted from ten to twelve o'clock, the pastor of the village was examined and passed. The ordination was from two to four in the afternoon. It was a very hot day but as we were not far from the sea, we had cool breezes nearly all the time. That evening, the Christian Endeavour Association commenced with a concert. There were six or seven choirs present and they gave us a good time. The next day was taken up with the Christian Endeavour work, reports from workers and officers and choosing of new officers for the year. Just after the afternoon meeting my party started for the next ordination, ten miles further southeast. A little while after we left the village, word was brought that one of our very fine pastors near Hlegu had been bitten by a Russel's viper. His son who was one of the leaders in our Rangoon C. E. work was at the Association. He started for Tongyi and was in time to catch the last train down. He took this train to Dabein and from there he got a gharrrie and reached Hlegu in the

evening. From there he walked the four miles to his village arriving too late to see his father.

Only those who have taken long rides in an oxymobile can realize how we felt when we reached the village about half past nine that night. They had to let the front end of the cart down on to the ground, and let me slide out. We had one day's rest before the ordination and spent it in visiting with the people. The programme was the same as at the first ordination,—examination of the pastor from ten to twelve and ordination from two to four. After the ordination we started back to sleep in a village near the railway. We left by train at six the next morning and at Pegu changed for a Mandalay train. When we reached Tongyi we heard that the pastor who had been bitten by a viper was still alive and we all hoped his life might be spared but when we reached Hlegu we heard of his death. His son has entered the Seminary and is preparing himself to take his father's place. I have heard of many baptisms especially of the heathens from different parts of our field. At our last Home Mission meetings, I asked the pastors to let me know how many they had baptized since the Association and later I may make another attempt for the News. Though we are having hard times and money is scarce and a great many of our people are losing their fields to the chetties, we can see a decided movement amongst the heathen to listen to and accept our religion.

H. J. Vinton.



A Prayer

Oh, Lord, give me the grace to be
Content with what Thou givest me!
No! more than that: Let me rejoice
In all Thou sendest—'tis Thy choice.
My human knowledge cannot tell
Trials from blessings; Hence I shall
With childlike faith, hold up my hand
And ask Thee, God, but not demand.

Bassein

Thra San Ba, having been asked for a few notes of interest regarding our work has given me the following:

"Last year we thought and hoped that we had come to the extreme depth of the depression—that the year 1932 would usher in a better time for us. The year, indeed, began brightly but as the days rolled on, it became more and more gloomy, and now we find ourselves much worse off than last year.

"The school has only 370 students, scarcity of money having driven many to the village schools, half a dozen of which have the seventh standard. The village people are suffering as the result, not only of the world depression, but also of last year's drought. We are receiving reports from villages in Thabaung and Ngathain-gyaung townships, where the people are on the verge of starvation. The attention of the authorities has been drawn to the situation and we hope something will be done for these people. The Christian people of other places are trying to help as much as they can. I do not know of any time when the people of Bassein district experienced anything like this.

"All this will have adverse effect on the town school which has already suffered because of the business adjunct of the mission. Nevertheless the people bear up wonderfully and there is enough grace to make us live the Christian life of hope and steady endeavour. In fact last year Thra Maung Yin, our general evangelist, reported a record number of conversions from heathenism—some 270—and this year we hope to see better results in the work of evangelism."

There appears to be a very good spirit in the school. The high school chapel is conducted in English and the pupils are taking their parts very well. Five high school boys are receiving instruction for baptism, one of whom is from Medaw Gon village where

work has been going on for more than fifty years and is still needed. This boy is a real leader. An earnest group meet Sunday afternoon to study The Christian Craftsmanship Series of Projects in Living put out by the C. E. Society.

A strong temperance committee is at work.

Last month there were 15 present at the W.C.T.U. and new members were present this month.

The high school W.W.G. have their initiation service to-night.

Clara B. Tingley,
Bassein.



The Karen Seminary

Over fifty Karen young men sought admission to the Seminary this year. The accommodations are limited and there had to be a selection made. Finally twenty-seven were accepted for the entering class and one special. Of these only five have the minimum preparation of the fifth standard work. There are fifteen who have passed the sixth, most of whom have had work in the seventh. Ten passed the seventh, and six have had high school work and one has been in Judson College. There were fewer requests for aid than we expected from such a large class. Many spoke of being stimulated by the campaign work of recent years to give their lives for Christian service. In this school too we have a fine enthusiastic group of young men and an earnest spirit that makes working with them a delight.

We miss Thra Chit Maung who has gone to America but we are giving Thra San Po Thin some work in teaching music besides his assisting in campaign work. He is also enrolled as a special student in the English Department.



Passed Nurse Examination.

Mrs. F. G. Dickason has passed the examination for registration as a nurse in Burma.

Pegu

Pegu is busy along with other folks. We feel quite full of life, hope, and energy. School has begun with an encouraging increase of enrollment over that of last year. On the 2nd of June last year, we had 123 pupils in the girls' school, as against 165 on the same date this year. However, with the increase of pupils, there is also an increase of those forbidden by their parents to take Bible study. There are about a dozen of these latter. A sixth standard boy rebelled against not being allowed to stay in Bible class, but had to submit to the dictates of his guardian. The increase in numbers is due to two causes. Some of the pupils have come from our defunct boys' school. Also, this is the second year since we admitted boys into our middle department, so that our fifth and sixth are of fairly good proportions.

Our evangelistic workers have been busy during the hot season. In March they conducted a Vacation Bible School in Kali, three miles from Pegu, where we have been trying to win the people for Christ for some time. The results were not very encouraging, as there is not a single Christian in the village, and there was evidently opposition which frightened the children away. Even our Pegu pastor began a class of men which promised well at first, but a few threats broke it up. At Lagamok, six miles south of town, a young graduate of the Bible School had a similar result. However, a successful V.B.S. was held at another village in our district. The same ones who felt discouraged at Kali, came home happy from this second effort, which was in the home village of Ma Ah Naw, one of our Bible Women.

Though two of our Bible Women are now away for their well earned vacation, most of our Sunday Schools for non-Christians have opened up for business. At Kali on Sunday we had fifty-one children besides the babies.

Mary L. Parish.

Pyinmana

The truth is even better than what was reported in the list of a dozen facts about the Pyinmana Agricultural School, in the Burma News for June 1932. The fourth fact about the graduates going back to the villages was something which people at the Nagpur Rural Conference last December noted down with surprise. I will therefore repeat it hoping that there will be no misprints this time.

"The school has trained men who have gone back to the village communities. Inquiries show *fifty-eight per cent* of the graduates have gone back to do agricultural work with their own hands, and altogether *eighty-eight per cent* are engaged in some work directly serving rural communities. Only 6.7 per cent have gone into Government service and 14.6 per cent into Mission agricultural schools." Also the number of pupils at the end of June who are attending the Agricultural School is about eighty, besides half a dozen who have already taken their departure.

Mrs. Case, Mr. William Cummings and I took a 72 mile drive by motor car to Toungoo this month on U Naw Memorial Sunday, when I preached. U Lekana a Buddhist priest invited me to come and see him. He is Superintendent of nineteen vernacular schools including a Normal School, a High School and a Girls' School. He states that he has been led to take up this education work through the example of missionaries. He said he had heard about the Agricultural School and wanted to come and see it. He wondered if there was some way he could adopt some of its methods for his schools and whether he could send some boys to it. He had gotten some of our sweet corn seed through the Agricultural Department and was trying it. He said he had read some of my articles about agriculture and about Denmark in the vernacular newspapers and asked me to write some more.

Later I visited the Paku Karen Mission High School where ten bored-hole sanitary latrines had been installed under our direction with an outfit lent to us by the Rockefeller Foundation Health Unit at Hlegu. They were the sweetest latrines I have seen at any school in Burma. They had been in use since last year and I was delighted to see how successfully they were working. I would recommend some other schools to try them as they are cheap as well as sanitary.

I also brought one of our graduates who has had experience in our poultry and egg work and left him to start developing an egg marketing centre among our Christian constituency at Toungoo. There are a number of poultry enthusiasts in that vicinity who are glad of this opportunity.

We had breakfast with a charming educated Burmese lady who is married. She had taught cooking in our Institutes at Pyinmana and is now trying to show how she can run a home on a spending budget of Rs. 25 a month.

These accompaniments of a trip to preach a Sunday Sermon at Toungoo were varied, but gratifying to me as revealing the many ways in which the Christian spirit is manifesting itself.

The next Annual Workers' Institute will be held September 20—30. A good programme is being prepared. Who are you sending?

The vegetables from the Pyinmana Agricultural School will be in season beginning about the middle of July. Sweet corn, string beans, small cucumbers for pickling, lettuce, Chinese cabbage and later, beets and carrots.

B. C. Case.



God does not condone half-hearted work of any kind; on the contrary, He demands that whatever we do must be done wholeheartedly.

Better quit your work if you cannot do it in accordance with God's standard.

Meiktila

U Nau's day was again a Red Letter Day in our church year. We were fortunate in having with us for the day Saya Ba Tun of Toungoo who is very popular with us having been here for the Y.P.S.C.E. Rally. Four churches joined in the service, our Burmese Baptist, the Karen Baptist, the S.D.A. and the Thazi. There were five choir selections for the morning service, two by the Karen Baptist, two by the S.D.A. and one by the Thazi church. The house was crowded so that chairs had to be brought for late comers. One of our recent converts, a man who had been baptized about two weeks before, a man of wide experience, for he was with the troops in France, said as we took Ba Tun to the station, "This is the best Sunday yet."

We have also been able to unite with other denominations in three English services during June, using two Australian evangelists, who came to Thazi for Gospel meetings at the Railway Institute, as the special reason for the get-together. The singularly pure Gospel which they preach has been acceptable to all and has stirred our hearts in a very real way. The women are regular attendants at our weekly prayer meeting at Thazi and in this way I met them.

A night at a village to the north, then a day's journey of 25 miles farther north, taking in a bazaar where we had audiences of 100 people, reminds us again that the old fashioned method of preaching is still acceptable. A midday service was held only yesterday on a headman's veranda with 75 earnest listeners. At Pindale, the thugyi was himself a one-man audience and so the time is filled full.

Two have been baptized during the month, one an advocate's clerk. Both are studying the Bible with peculiar interest.

H. E. Dudley.

Gordon Seagrave, Jr. Memorial

When death took little Gordon Seagrave Junior away from us, he brought much sorrow to the happy family circle of the American School, of which he was such a happy and beloved member. One person connected with the school suggested at the time that it would be fitting to do something to keep his memory alive in the school. It was suggested that a small library fund would be a fitting memorial to him, and that the children in the school and their parents would be glad to make a contribution to such a fund. The suggestion has come to the Committee of Management that there may be other people in the Mission who would like to have the privilege of making a contribution to the fund. If there are such friends, they can be assured that their contributions will be heartily received and they are asked to send their gifts to Mrs. A. Raymond, American School, Taunggyi, or to the undersigned. The plan is to have a standing fund of several hundred rupees and use the interest from this to purchase needed books for the children's library.

For the Committee of Management,

Geo. D. Josif.



Gospel Team Work

The newest acquisition in the gospel team work is the new bus called THE AMBASSADOR. It has a Ford chassis with a Rangoon-built body. It has made two extended trips and is now coming into excellent use in taking groups to and fro in the various calls that are coming to us from various sections of Rangoon. It is all paid for and contributions come in on almost every trip which help to maintain the running expenses. Our hearty thanks to the large number of

small contributors who have made this bus possible.

We are glad to let our friends know that the teams are ready for work this year as usual. Stations or schools that desire the help of the teams should kindly let us know as early as possible. The matter of expenses will have to be considered as our funds for travel are limited, but we hope we can answer many calls. The students need every possible opportunity for practical work, therefore we trust that we shall have a number of invitations.

We feel that this year may see considerable change in the various lines of our work. This will be especially true in Rangoon where there seems to be providential openings among the English speaking peoples. There was a wonderful house party held at the Y.M.C.A. Hostel at Godwin Road last week-end which seems to be having most fruitful results. There may be much work to be done after the meetings of the Christian Council and Dr. Stanley Jones' visit. Will you all kindly join in praying that His Spirit may open many doors for service and empower many of His servants for much needed work in this great city.

H. I. Marshall.



Immanuel Baptist Church, Rangoon

Our church has adopted a carefully prepared programme of Friendly Evangelism. It is a definite effort to enlist our members in winning our folks, friends, and acquaintances to Jesus and His Service. The effort is to be part of our Rally Season leading up to Rally Day, August. 6. The proposed programme says, "That we set apart a special week for Friendly Evangelism. This was the method of our Master Himself. Mark 6:7; Luke 10:1; Luke 14:23. We propose that during this week of special effort, volunteer members shall make friendly calls, in twos, on a carefully selected

list of persons for the purpose of seeking to win them for Christ and His Service. We believe that such effort done in humble faith and earnest consecration will be honoured by our Heavenly Father to the winning of our friends to the Saviour and will enrich our lives and church with deep spiritual blessing."

The various committees selected to prepare for this Special Week, and the Prayer Group Committee, are carefully preparing for this effort in evangelism and ask your prayers on it's behalf.

F. E. Eden.



Maymyo

In commemoration of the 113th anniversary of the conversion and baptism of Maung Naw, the first convert baptized by Dr. Adoniram Judson (six years after his arrival in Burma) a special service which was attended by about 250 Burmans, Karens, Kachins, and other races filled our church-building to capacity on Lord's Day, June 26. What a pleasing contrast, in numbers, in freedom from persecution, in variety of enterprise for Christ, in diversified and multiplied experiences of God's grace, our Mission now presents as compared with circumstances and conditions in those early days of pioneer effort and suffering! Have we, however, as much zeal and humble dependence upon God and prayer and glowing gratitude for souls saved, as were characteristic of those never-to-be-forgotten early years? We have hundreds of schools and churches and scores of thousands of Christians, and many committees, and numerous annual assemblies for conference, together with twentieth-century business methods, and financial assistance from Government for our educational work. Are we more dependent upon machinery and less consciously-dependent upon the Holy Spirit and upon the glorious gospel of redeeming love through Jesus Christ

alone, than were our predecessors of those foundation-laying years? It is profitable for us that we examine ourselves, as to deep-seated motives, as to our visions of undertakings for the extension of His Kingdom, as to our prayer-life, as to our love for the souls of Burma's millions, and our fervent desire that they share our spiritual experiences of fellowship with the Son of God.

Ernest Grigg.



Burma Baptist Mission Convention.

To all our Baptist Constituency in Burma, of whatever race or language, greeting. When the first half yearly worker's salaries for this current year had been paid by the Treasurer, Mr. H. W. Smith, there was about Rs. 190 as a balance on hand to help pay the second half yearly installment. Interest to the amount of about Rs. 2,400, will be due the Treasurer before the second half yearly payment is due. But the amount due our workers in September will be over Rs. 4,000, leaving something over Rs. 1,500 (more than fifteen hundred rupees) to be found before then. Where is it coming from? Shall we distribute the amount on hand and let all these workers go with only part pay when they get only a pittance anyway? We are supposed to make quarterly payments to the Siam workers, but because of this condition of the Treasury we are not able to do so this year. Many churches and some associations have not sent in anything this year. Please see that your church or your association makes a contribution to our work this year, before the first of September if possible, as the salaries are all due in September. Please send your subscriptions to Miss O. A. Hastings, Box 100, Rangoon, who will receive all money and give receipts till a new treasurer is appointed by the Management Committee which will meet on the 13th July, at

the office of the Field Secretary, 121, Mission Road, Rangoon. Do not wait till the convention meets at Henzada in October before you send in your money. If you do, some of these workers and their families will go hungry.

M. C. Parish,
Chairman Committee of Management,
B. B. Missionary Convention.



Crushed? Nay Shaped!

BY LAURA M. WHITE

Why hast Thou crushed me, Lord,
Unless for some sweet purpose of Thine
own?

Has pride so filled my envious heart,
That only sternness can be shown?

Nay, rather may I dare to feel
That 'neath the shell lies perfume rare,
Which only bruising can reveal
And scatter forth upon the air?

If such be so, then will I yield
This stubborn heart to every blow,
Nor raise a hand to thwart or shield
From what Thou dost in love bestow.

Yea, Lord, I know Thy love so true
Would'st mold and shape me in Thy grace,
That from love's furnace, pure and new,
The dross from out the gold Thou may'st
efface.

Then give me strength, beneath Thy hand,
To suffer, Lord, and yet be still;
To know Thee near; e'en when in pain,
To know that love alone is in Thy will.

If perfume in my soul there be
That comfort could to others bring.
Whate'er it takes to set it free,
I'll suffer, Lord, and through it sing.

Thy precious peace *can* come in pain,
That peace alone my heart doth crave:
Forever in my heart abide and reign,
Held by Thy love, I am Thy slave.

Spurgeon says, "Christ's merit covers our demerit." "Cover" is the Old Testament word for expiation and propitiation.

Judson College Chapel Fund

In presenting the report for June, I wish to explain where we are with the whole project.

Collected in Burma Rs. 1,14,423- 3-3

Paid by Mr. Rockefeller

Rs. 1,02,926- 7 0

Total Rs. 2,173,49-10-3

Mr. Emin's tender for the entire construction of the building Rs. 2,37,970; Architect's Fees, $7\frac{1}{2}$ per cent. Paid to date, Rs. 15,000. Expenses of campaign to date, Rs. 6,470-9-3. Therefore we have in hand Rs. 1,95,879-1-0 to apply on the cost of construction. This leaves Rs. 42,090-15-0 to be provided for in order to complete the building. By choosing a plain amber glass instead of non actinic glass Rs. 6,000 have been saved. By simplifying the lightning conduction Rs. 1,586 have been saved. Leaving out the contractor's charge for fire and earthquake insurance for the period of construction Rs. 1,470 have been saved. Rs. 2,500 set aside for contingencies may be cancelled since the entire amount of Rs. 7,500 for this purpose will not be required. These deductions amount to Rs. 11,556. Subtracting this from Rs. 42,290-150 which is the amount needed to complete the construction according to original figures Rs. 30,534-15-0 are still needed to complete the construction. There will also be another payment due to the architect when the work is complete. The items of furniture and the installation of a pipe organ still remain for future provision. Word has been received that the conditional offer of Mr. Rockefeller for \$15,000.00 cannot be extended for another year. From the very force of circumstances we are shut up to completing the Chapel and furnishing it as funds are supplied.

Report of Chapel Fund for the period ending June 30, 1932

Amount contributed by Mr. Rockefeller
Rs. 1,02,926-7-0.

Amount Pledged.

	Rs.	A.	P.
Missionaries	33,123	15	0
Old Students	22,410	0	0
Churches, etc.	68,352	11	0
Total	1,23,886	10	0

Amount Paid.

	Rs.	A.	P.
Missionaries	32,863	1	0
Old Students	15,967	12	3
Churches, etc.	65,592	6	0
Total	1,14,423	3	3

Total Expenditure to
June 30, 1932

Net Credit Balance on June
30, 1932

	Rs.	A.	P.
Rangoon-Pyapon Burman Churches	5,120	13	9
Judson College (Entertainments, etc.)	4,689	10	6
Rangoon Karen Churches ..	4,308	14	0
Rangoon English Baptist Ch.	1,411	0	0
Cushing High School	234	8	9
Immanuel Baptist Church ..	1,675	10	0
Bassein Pwo Karen	1,374	9	6
Bassein Sgaw Karen Churches	8,266	2	0
Bassein-Myaungmya, Burman	415	14	0
Moulmein Burman Churches.	3,123	3	0
Moulmein English Baptist Ch.	632	1	6
Moulmein Talaing	151	6	6
Moulmein Karen Churches..	768	0	0
Henzada Karen Churches ..	5,240	13	0
Henzada Burman Churches.	1,609	2	6
Toungoo Paku Karen Ch. ..	1,703	11	3
Toungoo Bwe Paren Ch. ..	804	9	3
Toungoo Burman	216	0	0
Mandalay	987	0	0
Tharrawaddy Karen Churches	1,385	2	6
Maymyo Baptist Church	1,545	8	9
Meiktila	1,034	9	6
Shwegyin Karen Churches..	1,062	5	0
Pyinmana	945	15	6
Taunggyi	999	14	3
Loikaw Karen Churches	418	11	6
Sandoway Churches	543	13	6
Papun Karen Churches.....	131	0	0
Prome	366	8	9
Mongnai	57	0	0
Myitkyina	358	14	0
Bhamo Churches	331	6	9
Namkham	513	5	0
Lashio Trinity Church.....	60	0	0
Loilem	36	0	0

Kengtung	15	0	0
Sagaing	199	0	0
Nyaunglebin Karen Churches	175	7	3
Indian Work Mergui.....	10	0	0
Kalaw Christians	12	0	0
Myingyan	250	0	0
Maubin Pwo Karen Churches	485	0	0
Tavoy Karen Churches	109	4	0
Thonze	149	0	0
Thaton	23	0	0
Loimwe	6	0	0
Collections at Convention....	101	2	6
Tamil Bap. Church, Rangoon	85	0	0
Thayetmyo	113	0	0
Friends	3,532	9	0
Interests	5,950	2	3
Bapt. Eng. High Sch.	353	1	0
Moulmein Eng. Girls' High Sch.	500	0	0
A. B. M. Press	1,000	0	0
Total	65,592	6	0

Respectfully submitted,

Mya Pon,

Treasurer, Judson College,

June 30, 1932.



Insein

The English Department

The worries of two or three years ago that the English department of the Seminaries would die of inanition seem to be dispelled by the conditions of the present day. Instead of no students we now have more than we can take care of. The year is now under way with seven students in the second year class and fifteen full time students in the entering class besides three seminary teachers and three advanced Karen students who are taking part time work. Thus there are twenty-two full time students and one more expected and six part time men. Of the full time students, four are women. Eight of those enrolled have had work in Judson College though none of them have passed higher than I.A.

It is needless to say that our accommodations are crowded but a greater problem will come next year when another new class will want to break in and find sitting room. On every side there is a call for better

trained men and we are doing our best to supply the need. Some of these will of course go back to their schools as helpers in developing the evangelistic spirit there and others will find places outside.

We are very grateful for the assistance afforded the English department this year by the lecturers of the college. Messrs. Rickard, Andrus, Campbell and Johnson Kan Gyi are taking classes. Each is working on courses in his own department except that Mr. Campbell is teaching sociology rather than mathematics. John Thet Gyi is of greatest help to us not only in teaching one course in Evangelism but in directing the students' activities of many kinds.

It is a great cause for thanksgiving that there seems to be a fine spirit on the hill. The day of prayer brought out a fine response and there seems to be a real desire to know Christ better in order to help others to know him.



For Sale

Ruggles Hall and Amherstia Place

Now that Judson College has completely vacated the old compound, and the Normal School has been closed, the Baptist English High School and Cushing High School are adjusting themselves in the buildings on the two compounds. Two of the old buildings, Ruggles Hall on the Cushing compound and Amherstia Place on the B.E.H.S. compound, can no longer serve the two schools and will be sold. There is some good timber in these buildings. A number of offers have been made for these, but thinking that it may be possible for someone in the Mission to use these we thought it well to announce in the NEWS that they are for sale. Special consideration will be given to any request for them from members of the Mission. Address further inquiries to the undersigned.

Geo. D. Josif.

Through Palestine

Dear Friends in Burma,
We are just getting out of the Straits of Messina and expect to arrive in Marseilles about 6 in the morning. Margaret and I will leave us then, and they, with Lucy who is now in Europe, will join us again in England whence we shall go on to America.

We all thoroughly enjoyed our tour of Palestine. Never has a trip meant so much to me. Though many of the sacred spots have been spoiled by the erection of churches over them, making it impossible to imagine what they must have been like in their original state, there is still much in the great open spaces that is unspoiled. The mountains, the rivers, the pools, the valleys, are there just as they must have been in the days of Christ. From our room in the hospice overlooking Olivet we had a fine view of the old road leading over the hill to Bethany, over which many will travel in their return to that village. As I read of Christ's comings and goings back and forth from Jerusalem to Bethany, I tried to picture Him going over that rocky way to the top of the hill and then looking back upon the temple, with its golden front and roof, and weeping over the city which was so soon to reject Him.

Five days were spent in Jerusalem during which we made the usual rounds of the holy places in the city and visited the Dead Sea, and Bethlehem and Hebron, then on to Galilee, to visit Nazareth, Tabor, Tiberias and Capernaum. At Tabgha we met Prof. Einslin of Crozer Seminary who had been spending the last few months of his abbatical year in touring Palestine and Syria.

We decided at the last to go on to Damascus, Baalbek and Beyruth and shall never regret the decision. The ruins of the old Temple of Jupiter, a colossal structure, are worth going a long way to see. Jupiter, Bacchus, and Venus, all had their temples here, and it seems as if Rome spared neither time nor money to make those temples glorious. In the walls surrounding the temples were three huge rocks weighing almost a thousand tons each 23 feet high in the wall, and in the quarry about a mile distant was yet another even larger than these. How they were transported remains a mystery. It was a marvellous feat of engineering.

Our last two days were spent in Mt. Carmel, in the Carmel Mission Home (do not confuse it with the German hospice also called Stella Maris Hospice, a Catholic institution) a more delightful place, and better food for the price, one could not find. Consequently it has become a rendezvous for missionaries of all denominations,

who come there from Egypt, Syria, Palestine, and elsewhere. The atmosphere is thoroughly Christian. About 50 years ago when they first bought their site in the mountain and started to build a road up to it, they met with strong opposition from the neighboring hospice and it was only after much litigation and finally after Bismarck had interceded with the Pope, that the road was put through. Tourist trade this year is only about 1/3 of what it was last year, and therefore hotels are competing with each other for the little there is. This worked in our favour. In Palestine, we got reduced rates in the hospices, and in Syria, in first class hotels, the rates were greatly reduced. From 40/- and 45/- piastres in Palestine to 55/- in Syria, were the rates. Mr. Sawabini of Jerusalem arranged our tours and I can recommend him most highly. He can be found at the American Colony Stores.

Our chauffeur for the Syrian trip was an Armenian young man, who with his parents were driven out of Turkey about 12 years ago. His name is Krikor Ohanian, whom we called Gregory, for short. He is a fine young fellow, a good and careful driver, and worthy of trust. To any one desiring a good driver I recommend him. His address is, c/o Armenian Convent, Jerusalem.

We shall doubtless sail from England about the 18th and hope to be in America before the end of May. Our thoughts are often with our friends and fellow missionaries in Burma.

Sincerely,

W. E. Wiatt.



Charles G. Finney

HIS CONVERSION AND EARLY LABOURS

by

H. N. EASTMAN

Among the papers left by the late Miss H. N. Eastman was a MS. in Karen, which she had prepared giving a short autobiographical sketch of the life of the great evangelist Chas. G. Finney. This has now been published by the Mission Press in a neat pamphlet of 26 pages, and it should serve to arouse interest in evangelism among our Karen churches. It is written in the first person and gives a number of instances in which Mr. Finney had most remarkable experience of the outpouring of the Holy Spirit when whole communities were stirred and turned to Christ for salvation. The book could well be used in the Bible hour in Karen high schools.

It sells for As. 2.

H. I. M.

Letter from W. M. Young

We will reach Honolulu at noon today after the most delightful voyage I have ever made. That has been true all the way from Rangoon; the Tirea that I came on is a fine ship with the least vibrations of any ship I was ever on. The run over the Federated Malay States R. R. was pleasant as we had a cloudy day to make the day run and that tempered the heat. We had only a little over two days at Honolulu.

The Anchises of the Blue Funnel Line was also a good boat, not fast but very steady, a full English crew and English stewards. It was an exceedingly pleasant run with rather strong head winds from the Northeast monsoons but no rough sea. We reached Hongkong at 5 P.M. March 22, and we were just in time for connections with the Chichibu Maru of the N. Y. K. Line. I was on board the Chichibu within 2 hours of our arrival at port.

These Japanese boats are very fine. We had beautiful weather and no rough sea at any point either from Hongkong to Shanghai or on to Kobe and Yokohama, Japan. We spent a delightful day and night visiting the Mission and looking over the mission work in Yokohama.

From Yokohama to Honolulu the voyage has been most delightful, with crisp bracing air the first two days, then milder weather every day, having no rough sea, and part of the time a glassy sea. These boats make good time; we have averaged 430 miles a day from Hongkong to Honolulu. This is a beautiful day that bids fair to a delightful day at Honolulu.

With the Chinese-Japanese trouble and about half the passengers on first and second class Japanese, I was afraid there might be some unpleasantness. Nearly all the third class are Japanese. I did not examine the third class cabins but those who did, say they are exceptionally good for third class. The Japanese, both passengers and crew, have been very pleasant and extremely courteous. I have no hesitation in strongly recommending the N. Y. K. Line. With the close connections, I will be exactly 5 weeks from Rangoon to San Francisco, sailing at 3 P.M. March 10 and arriving at San Francisco about 10 A.M. April 13.

Everything was quiet during our short stop of less than 24 hours at Shanghai. The Japanese were holding the Shanghai University Campus and school was opening in the city. I had a pleasant visit with Pres. Liu and Field Secretary Hylbert and met Dr. Barbour, Pres. of Brown University in Shanghai. The Commercial department of the University had just

opened a few days before and Pres. Liu said the rest of the University work would begin the next week.

If the scales at the Mission Press and of the Chichibu agree, I have made a remarkable gain on the voyage. We have had light passenger list all the way but most congenial groups. There may be some boycotting of the Japanese lines on account of the Chinese-Japanese trouble but the heavier lists of passengers are usually in May and June. W. M. Young



Devadoss and His Preaching Problems, by Harry I. Marshall. The Christian Literature Society for India. 109 pages. As. 12.

The object of this practical book from the pen of Doctor Marshall is to relate preaching to every day life. It is the sequence of actual experience over a number of years in teaching students for the ministry. The ten chapters follow the very delightful medium of conversations between Devadoss a young student, with his teacher concerning problems of church work. The chapter subjects are: The Problem of Leading Prayer Meeting. The Problem of Finding a Text for a Sermon. The Problem of First Steps in Preparation. The Problem of Building a Sermon. The Problem of Expanding the Sermon Outline. The Problem of Shorter Texts. The Problem of Beginnings. The Problem of Endings. The Problem of Arousing Interest. The Problem of Influencing Behaviour.

The author gives us the reason for the name "Devadoss." "But the Indian name Devadoss will be understood by all people in India as meaning 'Servant of God' and therefore is most appropriate for a young preacher in that country who is seeking to make his ministry effective. It is on this account that Devadoss has been chosen as the book is being published in India rather than in Burma." Now we can report that the Karen edition has just been published under the title, "Saw John and the Solution of his Preaching Problems."

At every step of the way the author presents the problem from the standpoint of human need and interest. The conversations are crowded with reminiscent experience and suggestion to make worship vitally attractive in our day. The importance of the experiential in religion is the main point of emphasis. Staid homiletics are translated into practical hermeneutics. The student is thus led to appreciate the necessity of a vital experience of Christ as the key to successful preaching. "Be sure that your own life is hidden with God. Be sure that Christ lives in you and then your words will have that spiritual power."

which the Apostle Peter when he preached . . . You cannot give what you have not got. Say with the great Apostle, FOR ME TO LIVE IS CHRIST. There is no other secret so great preaching."

At the foot of each chapter definite problems are stated, not only by way of review but as incentive to further thought in the problem raised. This timely book should prove an invaluable help to young preachers, and to anyone engaged in the work of presenting the Gospel Message. As the author says, "It is dedicated to the service of God and to the training of preachers who shall find in the Word of God a message that shall save souls, change lives and build up the Kingdom of Christ on the earth."

The book can be obtained through the A. B. M. Press.

F. E. Eden.



"Salting the Earth"

A forty page booklet of the above title with the sub-title "A Story of Rural Reconstruction" has been published to portray the work of one of Kagawa's colleagues in evangelism in Japan. The book is written by H. and H. F. Topping. In the introduction, the authors make the following statement,— "Mr. Masuzaki is a pioneer rural evangelist and organiser, experimenting with and demonstrating methods which will be of wide usefulness in rural evangelism. . . . He disarms opposition by kindness, transforms enemies into friends by loving service, and merges his manner of living so completely with his neighbours that all barriers disappear and they accept him as their brother. . . ." A quantity of these books has arrived and I am placing them on sale at the A.B.M. Press. The price is Rs. 12.

Subscriptions to the Friends of Jesus, published by the Kagawa Co-operators have expired and should be renewed soon. Any who wish to subscribe to this very inspiring and informing paper may do so. The annual rate is Rs. 3 only.

Paul J. Braisted.



Not Many But Much

Speaking before the Student Volunteer Convention, recently held in Buffalo, Dr. Oscar Buck, Professor of Missions and Comparative Religions in Drew Seminary, made a most significant statement. Speaking of the inability of Christian missionaries, in the face of a crowded curriculum, to give themselves to personal contacts, he said:

The great fallacy in missions, in modern missions, is this, that many means much. It does not. Many Christians do not mean

much Christianity. Many centres occupied do not mean much accomplished, and many institutions do not mean much Christian influence. We have got to throw aside the statistical tables to estimate the power of Christianity in this land. The kingdom of heaven is not a chamber of commerce. In the strange mathematics of Jesus one may be more important than ninety and nine. The most stirring things I saw in India were not buildings and not crowds, but the face of one Burmese girl belonging to the gospel team that was sent out from Judson College into India—one young Christian apostolist talking in a small village of India to a crowd of Mohammedans; one Lutheran communion service at Gundar. Not many necessarily, but much.

. . . . God is creating. It is time for us to create with Him, and the last thing I say is that we must not forget the power that dwells in a single human personality. Eleven disciples turned the world upside down. One disciple became the Apostle to the Gentiles. Two German students set the Protestant enterprise to going. One young English cobbler and one young Cambridge don woke the Church of England. Five American college boys started the Foreign Missionary Movement in this land. A handful at Mount Hermon seized the opportunity of that day and started the greatest Christian crusade of all history. One man's faith is redeeming the world.

—*The Missionary Voice.*



Only Temper

"Jealousy, anger, pride, uncharity, cruelty, self-righteousness, sulkiness, touchiness, doggedness,—these are the staple ingredients of Ill-Temper. And yet men laugh over it. 'Only temper,' they call it: a little hot-headedness, a momentary ruffling of the surface, a mere passing cloud. But the passing cloud is composed of drops, and the drops here betoken an ocean, foul and rancorous, seething somewhere within the life—an ocean made up of jealousy, anger, pride, uncharity, cruelty, self-righteousness, sulkiness, touchiness and doggedness, lashed into a raging storm.

"This is why temper is significant. It is not in what it is that its significance lies, but in what it reveals. But for this it were not worth notice. It is the intermittent fever which tells of unintermittent disease; the occasional bubble escaping to the surface, betraying the rottenness underneath; a hastily prepared specimen of the hidden products of the soul, dropped involuntarily when you are off your guard. In one word—it is the lightning form of a dozen hideous and unchristian sins."

"The Ideal Life," Henry Drummond.

The Burma Christian Council
EIGHTEENTH ANNUAL MEETING
PROGRAMME

July 15—19, 1932

PLACE:—Council Sessions and C. L. S. Meeting at *St. John's College*, Corner of Mission and St. John's Roads. Other meetings as indicated below.

FRIDAY, 15:—8:30 P. M. Meeting of the Rangoon Christian Workers Association, at *Community Hall*. Devotional and Addresses:—

- (1) "What we Bring to the East," The Rev. R. H. L. Slater.
- (2) "What I'll Take to the West," Sayama Ma Nyein Tha (Member of the Mission of Fellowship to England).

Followed by Social Hour and Refreshments.

SATURDAY, 16:—Morning devoted to Committee Meetings.

2:00 P. M. Conference of Mission Schools Managers, at *St. John's College*.

4:15 P. M. Reception and Tea, given by the Christian Literature Society and the Burma Christian Council.

5:30 P. M. Annual Meeting of the Christian Literature Society. The Rt. Rev. The Bishop of Rangoon, Chairman; Special Programme arranged.

SUNDAY, 17:—The work of the Christian Council will receive special attention in all the Churches.

3:30 P. M. Mass Meetings:—

- (1) For Burmese and Karen Christians, *St. John's College*.
- (2) For Indian Christians, *M. E. Church*, Corner of Lewis and Fraser Streets.

9:00 P. M. Y. M. C. A. Pleasant Sunday Evening Hour, Address by Ven. Archdeacon of Rangoon: "What I Believe About Jesus Christ," at *Y. M. C. A. Hut*.

MONDAY, 18:—Regular Council Sessions.

8:00—9:00 A. M. Address by Dr. E. Stanley Jones.

9:00—10:00 A. M. Paper and Discussion on "THE MEANING OF THE KINGDOM OF GOD IN THE TEACHINGS OF JESUS," The Rt. Rev. The Bishop of Rangoon.

10:00—10:30 A. M. Report of Committee on the Burma for Christian Movement.

2:00— 4:30 P. M. (1) Two Papers, 15 Minutes each, and Discussion on "THE PROGRESS OF THE KINGDOM OF GOD IN BURMA,"

(a) Sayama Ma Nyein Tha, (b) The Rev. J. M. Young.

(2) BUSINESS (See Separate Agenda).

EVENING, 6:30:—Address, Dr. E. Stanley Jones, *Jubilee Hall*.

TUESDAY, 19:—Regular Council Sessions.

8:00— 9:00 A. M. Address by Dr. E. Stanley Jones.

9:00—10:00 A. M. Two Papers, 15 Minutes each, and Discussion on "APPLICATION OF THE PRINCIPLES OF THE KINGDOM OF GOD,"

(1) "In Villages" Sayama Ma Hannah; (2) "In Cities" Dr. F. E. Eden.

10:00—10:30 A. M. BUSINESS.

2:00— 4:30 P. M. (1) Two Papers, 15 Minutes each and Discussion on "THE SERVANTS OF THE KINGDOM OF GOD,"

(a) Dr. H. I. Marshall; (b) Rev. Peter Kin Maung.

(2) BUSINESS.

EVENING, 6:30:—(Also Wednesday at the same hour).

Address, Dr. E. Stanley Jones, *Jubilee Hall*.

A Christian College

By AUGUSTUS H. STRONG

In a Christian college, first of all, it would seem that all the instructors would be active Christian men. Personality counts for as much as definite instruction. It is the man that teaches quite as much as his words.

A Christian college must give actual Christian instruction—in the Word of God, the greatest classic; in the study of the church, the greatest history; in the doctrines of the Bible, the greatest science; in Christian ethics, the greatest morality.

In a Christian college the discipline and instruction should be pervaded with a Christian spirit. A high and noble morality in teachers and students alike must be abundantly and everywhere manifest.

The Christian college should aim first and always, to make its students servants of Christ. It need not attempt to make all its students preachers, but it should aim to make every soul of them a Christian. It should teach that life is thrown away unless spent in the service of the King.



No one can hope to educate others in Christian things without the constant enlightenment and enduement of the Holy Spirit.

Whatever God gives us to do, He gives power to do it.

The people who fear God most are least afraid of men.

The D. V. B. S. in Burma

"The Kingdom of God is like a mustard seed...." seems to apply to the growth of the Daily Vacation Bible Schools in Burma during the past six years. While reports are not all in and we have not yet analysed the reports we have received, I want to give a few figures that indicate strikingly the growth of the movement. The table below shows that the D. V. B. S. has won its way into every part of Burma; some of the Burman schools were as far south as Tavoy—not far from the equator—on the level of the sea; one of the schools was at Sadon, nearly a thousand miles to the north and 4000 feet above sea-level. It was a new experience for Sayama Ma Hannah to walk around in the snow at Sadon! This information will come as news to many of the friends in the homeland who have thought of Burma only in terms of tropical heat. The figures also reveal that the D. V. B. S. makes its appeal to people of various races of Burma.

Vacation Schools During Hot Season of 1932:—

Schools	for	Pupils	Teachers
21	Burmans	1054	125
8	Karens	426	32
7	Chins	413	36
3	Shans	204	14
2	Kachins	147	12
1	Listus	50	3
Totals 42		2294	222
Average per school		54	5

Growth of D. V. B. S. in Burma Since 1927

	Schools	Pupils	Teachers
1927	1	65	6
1928	5	265	40
1929	8	540	54
1930	11	700	70
1931	28	1556	183
1932	42	2294	222
Totals, 6 Yrs.	95	5420	575

These figures tell only some of the facts; there are other tangible facts which we may be able to

report later, and there are many facts that cannot be catalogued. Later we hope to tell something about the experiences of teachers who gave part or all of their vacation to the work.

Geo. D. Josif.



Teacher Available

Miss P. James, who taught for several years in the Baptist Normal School—which is now closed—and also supervised the Primary work in Cushing High School for a couple of years, is available for teaching work and is anxious to secure a post. If any of our schools can use her services she may be addressed at 25 Shan Road, Rangoon.

Geo. D. Josif.



The Burma Sunday School Union

The General Secretary of the above, since March, is Rev. C. E. Olmstead, and communications re S. S. work should be addressed to him, M. E. Mission, Thongwa. Inquiries regarding D. V. B. S. work, however, may be sent to Sayama Ma Hannah, or to the undersigned.

Geo. D. Josif.



Arrivals

- On May 10, by the S. S. *Chindwin*, Miss Hazel F. Shank.
- On May 31, by the S. S. *Takliwa*, Mr. and Mrs. C. E. Hendershot, and daughter.
- On June 8, by the S. S. *Bhamo*, Mr. and Mrs. W. O. Wyatt and two children.



Birth

- In Rangoon, July 4, to Mr. and Mrs. Paul J. Braisted, a son, Richard Robbins.



Language Examination

Mr. Geis reports that Mr. Dudrow has passed his first examination in Kachin.

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Miss L. P. Bonney.

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Tel. Address, Baptisma.

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Mr. Edward Wiatt, Ph. B.
Miss Lucy Wiatt.
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